T.A.101.

A LETTER TO A GENTLEMAN,

On the SUBJECT of

Religious Controverſy.

[Price Six[illegible]ence.]

2271

A

LETTER

TO A

GENTLEMAN,

On the SUBJECT of

Religious Controverſy:

Occaſioned by

Reading ſome REMARKS on the LETTERS of the late Lord *BOLINGBROKE*, on the Study and Uſe of HISTORY.

Ridiculum! advorſumne illum Cauſam dicerem
Cui veneram Advocatus?

By the Reverend RICHARD SMYTH.

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2271

LETTER

To Mr. ——.

SIR,

DISPUTES of Controverſy about the *Particulars* of a Religion, in itſelf the moſt ſimple and uniform, were perhaps never propagated with more ſingular Variety of Opinion, ſince its firſt Publication, than at this very Day.—Amidſt the inveloping Clouds of Duſt and Confuſion that are hourly almoſt ſcatter'd by the Preſs, from Authors maintaining contradictory Sentiments, 'tis no eaſy matter for a Traveller to jog on in the primitive cuſtomary Road of conſiſtent Chriſtianity, without ſome Moleſtation and Offence, without taking ſome Notice, at leaſt, ſo as to keep the Glaſs from being totally darkened by this Miſt of Error raiſed by every new Wind of Doctrine.—Were I writing to a Perſon

Perſon whoſe Religion terminated in Speculation only, I might perhaps acquit myſelf of the Neceſſity of troubling you with a Letter on a Subject that wants no Explanation.—It muſt be ſuppoſed indifferent, ſurely, to a pure *Argumentiſt*, what Set of Principles he embraces. To what Purpoſe then would it be to give one ſelf unneceſſary Labour about what could ſerve no rational End, and whoſe Succeſs might be caſual. Conſider, Sir, the Pride, the Vanity, the Self-ſufficiency and dictatorial Preſumption of moſt Men, and you will allow with me, that Evidence goes but little way to convince the Mind of a *mere Theoretic Philoſopher* to a ſtated Habit of Faith and Practice. Since then this is the Truth of the Caſe, what is to be done? What Method is to be taken with Men of a Genius ſo uncertain, ſo eccentric? Why, even leave them to themſelves, to enjoy the Wiſdom of their own *fickly* Imaginations, with one Word of Advice only, not to diſturb the Wiſdom of others, which Wiſdom they are modeſt enough to confeſs to have received from the Mouths of Men inſpired,

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I had almoſt ſaid, from the Mouth of God himſelf.

I have now before me ſome Remarks on the Letters of the late Lord *Bolingbroke*, on the Study and Uſe of Hiſtory; ſo far as they relate to Sacred Hiſtory, the Genuineneſs of the Goſpel, and its being a certain Rule of Faith and Practice.—Wherein the Remarker laudably enough attempts to vindicate that Part from the unjuſt Aſperſions covertly caſt upon it by the *noble* Author.—It will not be thought too abſtracted a way of reaſoning, I preſume, to aſſert that it is eaſy to infer, from our having any Remains of Scripture at all, they are and muſt be a certain Rule both of Faith and Practice. Was Chriſtianity intended to be handed down to Poſterity, from Man to Man, in the way of Oral Tradition? Or was it intended to be committed to Writing, for the general Benefit of future Ages? Conſider candidly the Objections liable to be deduced from the firſt Quære; conſider withal the Arguments that may be produced in favour of the latter, and the Concluſion will be, that there is ſome written Rule of Faith.

Now

Now perhaps you will aſk me, Where is this Rule to be met with? Give me Leave to anſwer by aſking you another Queſtion. Do the Books of Scripture we now have ſpeak the *Senſe* of the firſt Publiſher of Chriſtianity? If this be allow'd, it follows of courſe, that theſe Books are an adequate Rule. Whoever were the real Authors of them, or whatever other Books might have been written, that are now loſt, at leaſt not come down to me, I am not concerned about them; — my Concern in this Affair reaches no farther than the Opportunity of Information. If I can be ſatisfied, on rational Grounds, that the Number of Books we now have do actually ſpeak the Senſe of Chriſt, the Aſſent of my Mind to that Senſe is all that is required of me, in order to become a ſincere Chriſtian.——The certain Rule of Faith then is obviouſly the Senſe of Scripture. But how can that be a certain Rule of Faith, the Senſe of which is of uncertain, indefinitive Signification? —— Alas! Sir, here is the Ground-work, this the ſole Source from whence have flown the many

corrupted

corrupted Streams of Abſurdity in Opinion, Fire of Party, and the immoderate Zeal of perſecuting Hereſy.—The Scripture is the ſole Rule of Faith, but inſtead of going by this Rule, there have not been wanting ſome in all Ages, who have meaſured this Rule by themſelves, that is, each has made the Scantling of his own Underſtanding the Rule of Scripture, and not the Scripture the Rule of his Underſtanding; as it ought to be before you can with any Propriety be call'd a Chriſtian. Is it aſſenting to the Senſe of Chriſtianity to put your own Senſe upon it? Is your Senſe and the Senſe of Chriſtianity one and the ſame Thing? If it were, there could be no need of the latter. — But what other Uſe, you will doubtleſs ſay, can a Man make of a Rule, than to apply it where and how his Reaſon, his Underſtanding, directs him? The Rule itſelf ſpeaks not till you make it ſpeak; the Glaſs reflects not, till you preſent an Object before it: To do otherwiſe, ſay you, is following a Rule one knows not the Uſe of, and conſequently 'tis ten to one but I miſapply it, and a Miſapplication of

this ſort being of a Conſequence ſo dangerous, as to expoſe me to the Diſpleaſure of the Rule-maker, it certainly behoves me to exerciſe my Reaſon to find out the proper Application: If I do not thus exerciſe my Reaſon, I believe or follow this Rule of Faith implicitly; a Method this which may poſſibly lead me into fatal Errors and Deluſion; therefore I conclude, Reaſon is the only Judge of Scripture, and that Scripture is no certain Rule of Faith and Practice, becauſe the Reaſon of Men puts ſo vague and uncertain a Senſe upon the ſeveral Parts of it.—Is the following Queſtion impertinent or not here? Was Scripture intended as a Canon for Mankind in general, or was it originally deſign'd for thoſe only whoſe ſuperior Senſe could better comprehend its Meaning? The Man that can draw ſo partial a Concluſion from the Interrogatory as to affirm the laſt, knows not what Chriſtianity is; and has but a very poor Idea of the unlimited Goodneſs of the ſupreme Being.——From whence I infer, that Scripture was intended, not as a Rule adapted to the Underſtanding

ſtanding of particular Perſons, but to the general Senſe of Mankind; and it is this general Senſe that is always ſeen to keep the Unity of the Spirit in the Bond of Peace.——Scripture then is a Rule built upon, and appeals to, the Reaſon, the general Reaſon of Mankind; if it were otherwiſe, it would not be a Rule indiſcriminately to all. If I know how to apply only Part of the Rule to my own Uſe, the remaining Part muſt be uſeleſs, and therefore given in vain, to me at leaſt. But now what would be the Sequel of all this? Would it not be, that the Whole of Morality, the Complex of Faith and Practice which it requires, is not required of me, becauſe not able to comprehend it in its full Latitude and Extent. —— A Notion this, that may tend to flatter the Vanity, the Pride of Men of finer Parts and genteeler Education, than ſome others of the ſame kind, but little anſwers the End of God, I muſt obſerve, in the Promulgation of ſo noble a Scheme as the Syſtem of our Revelation. —— As a Rule, it is level to the general Senſe of the

People, — every common Capacity ſees the Fitneſs of the Rule, knows how to apply it, if he pleaſes, with Clearneſs and Preciſion. —— What therefore is ſo certain in the Application, muſt be certain alſo in itſelf: — This Certainty, in ſhort, is that Evidence which is deducible from the Make of the Rule itſelf, or the internal Doctrines of Chriſtianity, which ſtamp, legibly ſtamp Divinity upon every Page in Scripture. Were there no other Proof of its Genuineneſs but this, were there nothing beſides to recommend it to the Acceptance of the World, this alone, one would be apt to imagine, is ſufficient in the Judgment of every conſidering rational Creature. But when we call in the corroborative Evidence of external Facts to ſupport it, add too the Authority of Hiſtory, ſacred and profane, no one ſurely can doubt of its Authenticity, notwithſtanding all that has been advanced by his Lordſhip to the contrary. " That Hiſtory can furniſh proper Proofs that Chriſtianity is of God, is what the noble Writer ſeems willing

willing to grant," but that it is the *only one* has already, I think, been ſhewn to be falſely aſſerted —— For if this were allowed to be true in Fact, Perſons of illiterate Education, that had never the Opportunity to inform themſelves of the State of ancient Hiſtory as his Lordſhip had, perhaps unhappily for him, would want Evidence to work upon their Conviction, unleſs previouſly inclined thereto through ſome exterior Influence, ſuch as the irreſiſtible Evidence of an *Inquiſition:* Such an Influence indeed as might gain Proſelytes, but no true Believers. — It muſt come recommended *internally* to the Conſcience of Men, before it can merit a Title to be credited. — That Method which is repugnant to the moral Judgment of Humanity, cannot be conſiſtent with the Reception of any Doctrine whatever, ſo, I would be underſtood to mean, as to operate *virtuouſly*, and convince the World, that it really is what it pretends to be, of divine Origin. — To ſatisfy yourſelf of the Truth of this Aſſertion, you need only examine the Practice, the Method

thod its divine Author took in propagating the Goſpel, according to the Account we have of him, and then judge of the Subſtance contained in that Account, and after what manner it ought to be applied now. How conſtant, how univerſal was his Appeal to the Reaſon and Underſtanding of Mankind. — "Why judge ye not even of yourſelves what is right?" — But it is quite needleſs to multiply Words about a Thing that is ſelf-evident. It is plain without all Peradventure, that the Subſtance of a Revelation muſt be that which principally recommends it to our Choice.

Hitherto, Sir, we have endeavoured to prove the Scripture to be a Rule of Practice, and that this Rule is certain; but this is doing nothing towards ſettling the Point diſputed, unleſs we prove it to be a certain Rule of Faith too:—For to ſay the Reaſon of Man aſcertains the Reaſon of Scripture, is to ſay no more than that the Rule is certain, ſo far only as it is certain. —— Now you may pleaſe to recollect what was ſaid before, *viz.* "To fix one's own

own Senſe upon the Words of Scripture, is not to aſſent to the Senſe of Chriſtianity." But how do theſe two Poſitions agree together? — Can the Reaſon of Man be ſaid to aſcertain the Reaſon of Scripture, if to fix one's own Senſe upon the Words of Scripture, be not to aſſent to the Senſe of Chriſtianity? —— By a Rule of Faith, I underſtand the Aſſent of the Mind to the ſeveral Doctrines contained in that Rule or Scripture, whatever ſecret or inviſible Meaning they may have couch'd under them. — That this Rule is certain I argue from hence, — becauſe the Propoſitions that contain or expreſs thoſe ſeveral Doctrines, are no more capable fully, properly, and diſtinctly to be comprehended by one Man more than another, ſo far I mean as to render the whole an uncertain Rule of Faith or Belief. —— That which is the proper Object of Faith, can't be the Object of Senſe; conſequently for me to reduce the whole or part of my Faith to a finite Degree of Senſe, which I fancy myſelf clearly to comprehend, is to fix my own Senſe upon

upon the Words of Scripture, and by ſo doing to deny my Aſſent to the Senſe of Chriſtianity. It is evident therefore, almoſt to a Demonſtration, that no body is to go beyond the Terms of the Propoſition, and that where Reaſon loſes Sight, there Faith ought to take Place. " Where then is the wiſe? Where is the Diſputer of this World?" Alas! upon one common Footing with the moſt ordinary Mechanic in this Reſpect: What is his Knowledge better than Ignorance, or the cleareſt Ideas of his Mind than Confuſion? He may proceed to reaſon *logically*, define *metaphyſically*, till Infinity become finite in his Conception, and Divinity created Eſſence. But is ſuch a Method of religious Diſquiſition any way conſiſtent with the Notion of Faith? What Authority, nay what Neceſſity is there for him to try to unravel the latent Senſe of the ſublime Doctrines of Chriſtianity, which it is utterly impoſſible for him to comprehend, unaided with no better Faculties of Reſearch? The Evidence for the Truth of the Propoſitions, relating the ſeveral grand Articles of neceſſary Belief, his Reaſon is a

Judge

Judge of, and an adequate one too: Thus far he may dare to go, but no farther, unleſs he is reſolved, at the Expence of common Senſe and Decency, to become a Revealer of ſacred Myſtery, and not a Believer of Myſtery reveal'd. —— How! can Myſtery reveal'd be ſtill Myſtery? —— Doubtleſs, to the human Mind. —— The Being, the Exiſtence of divine Myſtery is all that can be reveal'd, and not the numerical Manner, Mode, call it what you will, of the Myſteries themſelves: No more is reveal'd in Scripture; no more was intended to be reveal'd. —— We no where read that the Author of the Chriſtian Religion ever attempted to define the Secrets of his Miſſion. —— Doſt thou, wilt thou believe on the Son of God, was the conſtant, expreſs Style of his Words. —— It was ſufficient for his Purpoſe to evince the Reality of his Credentials by a Diſplay of Power nothing leſs than omnipotent. This was ſuch an Appeal to the Senſes of the People of that Age, that it were impoſſible almoſt for the moſt incredulous Diſpoſition to withhold its Aſſent to the

Truth of thoſe Propoſitions he deliver'd, after ſuch Demonſtration: In a Word, they muſt needs conclude the Certainty of the Propoſitions by the prior Certainty of Facts. Such a Method was this of publiſhing the Terms, Conditions, and Subſtance of a divine Revelation, as was not only agreeable to the Dignity of the Miſſionary, but ſuited, I muſt obſerve, exactly ſuited to the Nature and Circumſtances of thoſe it was reveal'd to.—— Open the ſtately Volume of the World itſelf, and you there ſee the Majeſty of the great Creator unfolded only to command Adoration from his Creatures.——It ſpeaks to the Senſes in the moſt perſuaſive Eloquence of Superiority and Irreſiſtence: Thus ſo it is in the intellectual Syſtem: A Flood of Truth is pour'd out upon the Mind, without offering once to define the Particulars of that Truth; ſo far I mean as relates to the inviſible Things of God. Does not the Chriſtian Syſtem the ſame? Are not the ſeveral Articles it contains, and on which it is built, ſpecified with the ſtrongeſt Evidence? But does

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it at the ſame Time deſcend to a minute Detail of the whole? Does it preſume to analyſe? For what End? Could the human Mind comprehend the Deciphery? Could it behold with ſteddy Eye the emblazoned Glories? Men are not Angels, and if they were could receive no greater Meaſure of thoſe myſterious Truths mentioned in Scripture, than their limited Faculties would admit of; ſuch a Meaſure as would not render the Belief of them uncertain or precarious in the leaſt: They would ſtill be Objects of Faith, and not Subjects of Reaſon. Such Objects of Faith therefore, or, which is the ſame Thing, the Summary of Chriſtian Hiſtory, is equally certain to all, becauſe incomprehenſible by all, in thoſe Articles it requires as *credenda* only.

Thus, Sir, have we endeavoured, according to the Weakneſs of our poor Abilities, to invalidate an Objection alledged againſt Chriſtianity, by the great Writer of the Letters, whoſe Name they bear; not merely for the Sake of contradicting or confronting his Lordſhip, ſo much as to ſhew we have ſome probable Ground at leaſt for the

Rule of our common Faith. —— I own, and I may venture to compliment myſelf with your being of the ſame Opinion, a modeſt Deference is due to ſo extraordinary a Perſonage, ſo celebrated a Genius; but I have long ſince learned to throw aſide Prejudices imbibed from Education, ſo as not to be miſled by the Head of a Name how great ſoever, in Things where ſome little Notice is to be had. In an Affair of this important Nature, every Man is and ought to be his own Judge; and happy, let me add, had it been for Chriſtianity, if its ſeveral Profeſſors had thought ſo from the very Beginning; inſtead of ſubmitting implicitly to the Infallibility of fallible Mortals for a certain Rule of Faith, — inſtead of inliſting themſelves under the Banner of the Croſs to ſerve in *Holy Wars*, that *unholily* flow'd with Blood and Slaughter, they might have followed the great Captain of their Salvation with more Honour to themſelves, and leſs Miſchief to their Fellow-creatures. —— The Church of Chriſt might then doubtleſs have come down to us arrayed, like a Veſtal, in the

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albid Robes of ſpotleſs Innocence and Perfection; and ſtript of the Blemiſhes the Policy, Avarice, Pride, Folly, and Ignorance her Governors have caſt upon her, ſhe might probably have better recommended herſelf in the polite Taſte of a *Bolingbroke*, and by that means have prevented ſome of the many inſipid Jokes and Sarcaſms it is likely, in Conſequence of his Diſapprobation, our modern half-witted Pretenders to Letters and ingenious Freethinking will fling out upon her. — There is ſomething *noble*, *genteel*, and *faſhionable*, in diſſenting from received Opinions, eſpecially when thoſe Opinions are once ſuſpected to carry with them a Tincture of vulgar Sentiment. — Ignorance and Superſtition are well known to be eternal Enemies to *Nobility*. Education diſcards the former, Pride diſſipates the latter; — but let me not ſo far forget myſelf, as to deſcend to perſonal Reflection and low Defamation; — the Religion we profeſs knows no ſuch Uſage.

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From what has been ſaid it appears then, as well as from the Example of theſe Men of *noble* Senſe, that no Church, nor Governors of a Church, have an Evangelical Right to impoſe Articles of Faith upon its Members, *i. e.* to preſcribe what Quantity of this divine Spirit is ſufficient to denominate a Man a Chriſtian. If they be raſh enough to do ſo, let them remember always to add one Article by way of Concluſion explanatory of the reſt, that no Body is required to ſubſcribe, otherwiſe than their Senſe and Meaning be proveable from Scripture. —— With this ſingle Reſtriction perhaps you may ſafely ſubſcribe to them, ſafely, I mean, by complying with the Method of Interpretation laid down in the Thread of this Letter. —— The Man who proceeds to Definition, muſt expect to meet with many Difficulties, many Inconveniencies: One while he will be apt to think the Articles of one Church better than the Articles of another Church; another while he

he will be inclined to ſuſpect the Truth of both, 'till his wavering Diſpoſition, if he happens to be of an inquiſitive Temper, volitates about the Center of Scepticiſm, a faint kind of Infidelity. —— To over-rate or undervalue, in ſhort, the Terms of Salvation by Faith in Chriſt is a dangerous Error, unavoidable almoſt by Men of metaphyſical Belief, by which, I mean, thoſe Refiners who build their Creed on nice Subtleties, and philoſophic Diſtinctions. Believe me, Sir, Extremes on either Side are beſt avoided, — *in medio tutiſſimus ibis.* For my own Part, I ſhould as ſoon chuſe to follow hotter Zealots in what they *do* believe, as I ſhould a Dr. *Clarke*, or a Dr. *Foſter*, in what they do *not* believe. — To a Man who would believe rationally, and as a Chriſtian ought, neither of them are Models to copy after. —— Certainty in the Things we are ſpeaking of, is not to be fetch'd from the uncertain Comments of Divines, whoſe Comments are ſeen to vary

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oftentimes as much as do their Faces, but from the genuine Senſe of Scripture: What that genuine Senſe is, we muſt be content to leave to Scripture, 'till Faith ſhall be no more. —— I can by no means therefore club my Opinion with the Remarker of his Lordſhip's Letters, in thinking that theſe Men, meaning *Clarke* and *Foſter*, have, by their Writings, reſtored the Faith of the Goſpel to its genuine Purity and Simplicity. But the Gentleman, it ſeems, is reſolv'd to think ſo, and ſays, If it be not generally and publickly profeſſed, it may ſo far be ſaid in Excuſe, — *that the preſent Times will not bear it.* —— Happy indeed for the preſent Times they will not bear it, — will not ſuffer it: *Arianiſm* may become as popular as *Enthuſiaſm*, or *reputed Orthodoxy*; but it is certain Arianiſm can no more be proved to be true, than Enthuſiaſm, or reputed Orthodoxy, can be proved to be ſo. —— Zealots in Opinion of every Denomination are equally odious

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to Men of Senſe; and I may venture to affirm, without a Soleciſm, ſuch have done more real Diſſervice to the Cauſe of Chriſtianity undeſignedly, among the more knowing Part of Mankind, than ever its profeſſed Enemies did by open Attacks of Infidelity. —— There is a Zeal, you muſt have heard, which is not according to Knowledge; — how ridiculous then, how abſurd, how unfit muſt Expoſitors be in a Caſe they know not, neither can underſtand; — that they do not underſtand it is manifeſt, by their deviating from the Uſe of a Rule, which can be certain only to thoſe who apply it by Faith; — but what do theſe Men more than believe juſt as much and how they pleaſe? What do they more than annihilate, if I may ſay ſo, the Senſe contained in Scripture, to ſubſtitute in its Room their own ſhallow Senſe, dictated oftentimes by Whim, Caprice, Pride, and Prejudice, or all together? And ſhall ſuch be allowed Chriſtian Believers? — by no means, unleſs you will allow, at the ſame Time, he *truly* believes the

Theory of the natural Syſtem, who *fancies* there is nothing beyond that Point of View which bounds his Sight. Does not that Man juſtly deſerve the Cenſure and the Laugh of a Mathematician, who having never been a Mile from his own Houſe, maintains, in Oppoſition to the ſuperior Knowledge of a Traveller, *that* to be the large Circle of the terreſtrial Globe, which encompaſſes the Extremity of the viſible Hemiſphere? Such are all thoſe *domeſtick* Believers, if I may be permitted the Expreſſion, who reaſon, or rather fancy themſelves into the Faith of an *Hypotheſis* of novel but ingenious Opinion. —— 'Tis true, the ſame Kind, and the ſame Degree of Proof, is not produceable in both Caſes, but enough is to be found to ſhew the firſt a Lyar, and the latter an Infidel. —— To whom now does the Uncertainty, complain'd of by his Lordſhip, properly belong? —— To the Rule of Faith, as ſuch, or to the Reaſon of theſe Men, who cannot be contented without making their own Faith, the better perhaps to avoid the Ridicule

dicule of an Over-credulity? —— That Mention is made of a Saviour — that Faith in the Blood of Chriſt is eſſential to Salvation, is as minutely and poſitively inſiſted upon, as that the Saviour is God. But how can Men pretend to underſtand or believe the Truth of theſe Propoſitions, who *define* him *rationally*, preach him to be no God— The Rule tells me, that he is God—— It does not tell me, how, in what manner he is God, neither does it mean to inform me of this; for I am to *believe*, not *know*. "He that believeth, and is baptized (it is ſaid) ſhall be ſaved; but he that believeth not, ſhall be *damn'd*."— Now I would aſk any Man of common Senſe, Whether it be likely the Scripture would deſire me to uſe my rational Powers to be *damn'd?* If I know, how can I be ſaid to believe? But if I do not believe, ſhall I not be * *damn'd?* A terrible Dilem-

* Whatever is the Meaning of the Word in the Original, the ſame and no more is meant here.

ma this, yet not terrible enough to frighten him who knows what that Faith is which is neceſſary to Salvation:—— And this every Man of common Senſe may know, if he will only give himſelf the Pains to acquire a ſufficient Stock of Chriſtian Knowledge. —— When once he is arrived to that definitive Period, he wants nothing more to make him a true Believer, or a ſincere Chriſtian.——To this Period his rational Faculties will carry him, but, as he is not yet come to the final End of his Journey, he will be content to walk on *ſpiritually* the remainder of the Days of his Pilgrimage by Faith, as *ſeeing* in a Figure *him who is inviſible*; "Faith being, (we are told) the Subſtance of Things hoped for, the Evidence of Things not ſeen."

Methinks, Sir, I begin to feel myſelf growing warm in Controverſy; whether it be the Effect of an over-heated Imagination, or the Suggeſtions of cooler Reaſon, muſt be left to yourſelf, and the impartial Reader, to judge; but whatever Concluſion

may

may be made by others, this, I think, I have the Satisfaction to foreſee, that you will abide by theſe Sentiments, not out of Compliment to your Friend, but from a full, rational, and manly Perſuaſion of the Truth of them; and while others are ſettling the accurate Definition and Boundary of Faith, the Authenticity, Clearneſs, and Preciſion of the ſacred Canon, you are demonſtrating the Certainty of this Rule of Faith, by the ſymmetrical Graces of Benevolence, and Charity, with every other Virtue that adorn the Chriſtian Profeſſion: Let it not be thought, it is any Flattery to add, you are a *living* Proof of that *Life* we hope for hereafter through Faith in Chriſt: And if Faith, Virtue, and Happineſs be the ſame Thing, you enjoy them all three. Go on, dear Sir, and may you enjoy them 'till the fated Moment come to untie all ſublunary Connections, when Faith ſhall be turn'd into Viſion, and Viſion—Beatitude paſt Utterance. —— In the mean Time, during this Twilight of approaching Bliſs, let us acknowledge, with proſtrate Gratitude

Gratitude and Humility, "That ſecret Things belong unto the Lord, the Lord God, but the Things that are revealed belong unto us and to our Children for ever, that we may do all the Words of this Law.".

7 JU66

I am, SIR,

With Reſpect unfeigned,

Your much obliged

Cheam, April 13, 1752.

humble Servant, &c.